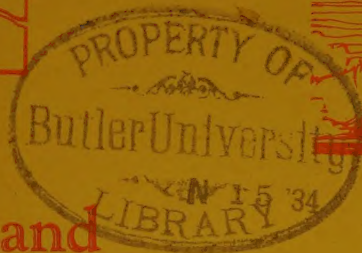


The Christian Community

A JOURNAL OF COMMUNITY RELIGION



Giants Of The Land

THERE are songs of crowded ways,
Songs of lonely desert days,
Of vast mountains, towering high,
Plains, where lazy rivers sigh;
But the folk so oft unblest
Farm the rolling, rugged west.

HERE is no satiety,
Peace amid variety;
No extremes of rank or fate,
Neither wealth nor low estate;
Just the average human race,
Living, dying, in one place.

SIMPLE virtue, honest toil,
Wresting energy from soil;
Hardship met with sturdy strife,
Asking little of this life —
These are they who grow man's food,
Servers of another's good.

FEW temptations to destroy
Life's serene and quiet joy;
Clinging close to earth and God,
Starting wings beneath the sod;
Quite content to sow and glean —
Giants these, on whom we lean.

CARL S. WEIST



NOVEMBER 7, 1934

RURAL NUMBER

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

The Christian Community. A Journal of Community Religion published by The Community Church Workers of the U. S. A., Inc. Issued twice a month except during the summer. Publication dates—7th and 21st. Publication office—Spencer, Indiana. Editorial and Executive office, 1302 Chicago Temple, 77 West Washington Street, Chicago, Illinois. Entered at the Post Office at Spencer, Indiana, as second class matter. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized May 18, 1923. Richard E. Shields, Editor. Contributing Editors: Burris Jenkins; Joseph Myers; Orvis F. Jordan; R. Carl Stoll; Carl S. Weist; W. J. Lhamon; Alva W. Taylor; N. A. McCune; E. Tallmadge Root; John R. Scottford; Frederick B. Fisher. Subscription price, \$1.00 per year. Single copy, 10 cents. Send all checks to The Community Church Workers of the U. S. A., 1302 Chicago Temple, Chicago.

Vol. I

November 7, 1934

Number 8

The Country Church

THE Little Brown Church in the Wildwood has had more sorrow than any other Christian institution. Observers of the present status of this ever-present object of veneration on the American landscape have seen it decline, disintegrate, and in thousands of communities, disappear.

It had a precarious existence at best. It was isolated, small, under-financed and altogether unlovely in the rather intense individualism developed under denominational church expansion of the last century.

To be sure, the country church did its fair share of caring for people at a period of pioneer expansion. It held emotions of the simple verities; was attended (in the old days) as a Sabbath rite to be endured even if it had but a questionable cultus for the farmer and his large family.

None would gainsay the beauties of fellowship and surcharged religious fervor which it released. Much less would we admit that it had not produced real leaders who very carefully went off "to the big city" for placement in professions, ministries and business.

But the old-line country church is a misfit in the present picture of rural life. The rural scene has changed so completely in fifty years that today the competition in rural areas is about to put out of business thousands of small, struggling churches of all types and kinds. From New England to Southern California, the old country church and even those in towns and villages have almost lost out in the mere struggle for existence.

Ministers trained in high-minded intellectualism have tried their hand on the rural church (at least until a "better opportunity" offered) and with a challenging frustration.

Today it becomes the rural minister to take the challenge of "the little brown church" to heart. It must be enlarged not by a huge building, but by a community-wide program. The church must be brought back by enlarging "the hem of the garment." Consolidations, larger parishes, up-to-date community leadership and a gospel of integration and life-enlargement is all too necessary, if the tide is to be stemmed.

The tide is running fast and high. Rural training is needed for the minister, who may have to do a little expert farming of his own. He must have an interest in economics and social dynamics; he must be always enthusiastic for the place of the community as a center of fellowship and inspiration, by challenging the best trained people who have been away to agricultural school, college and "the city."

Community churches have a way of bringing an instrument into being of an enlarged membership, breaking with out-worn traditions and looking at *the whole community* which gives a large enough job to any minister.

His support is assured if he is willing to dig in, literally, upon the problems of his people. Institutes, farmers' meetings, lectures, recreational programs, religious certainty of a valid kind win the day and no young man need "go to seed" on the parish work during these days of real challenge.

Many more people on farms today need the wider vision which such leadership can bring. They are as wide-awake as their city cousins. The radio, newspaper, good roads, automobiles and books, have jolted every rural community into consciousness of the world we live in.

Children and youth will respond to education, play, religious dynamics and whole-souled affection in hundreds of places. They are our modern pioneers.

The new country church will come when we begin to believe that it is not necessary "to bury" oneself in rural life, but rather to work out a cooperative community life touching every interest which the farmer faces. Young men of promise *must* return to the country church in increasing numbers, on smaller *cash* salaries, but with a willingness to be supported *in kind* and to bring back to American farmers the atmosphere of religious fervor and scientific achievement which will make the new day in the church vital, helpful, socially acceptable and community-serving in health, wealth, culture, education and wholesome Christian living. If the Holy Rollers are not to capture the country churches for an eclectic religious emphasis the universities and rural schools and colleges and seminaries *must* release the best leadership into rural America. And the farmers will pay. They will pay in loyalty, helpfulness, inspiration, better times, surplus goods, and Christlike willingness to serve each other in a cooperative commonwealth of community living.

Rural churches must be revived to save rural life from being mere imitations of impersonal city and urban conditions.

Every graduate of every seminary should be given a chance to choose a charge in the country and if he have the stuff in him, he will win, the community will win and America will be saved.

Here is a challenge to every man of red-blood who has become a little "soft" during our prosperity. Let him roll up his sleeves and get to work, intelligently and faithfully. America needs new rural leadership now.

Agrobiology

O. W. WILCOX, consulting agrobiologist, formerly of Iowa State College, has just written a new book called, "Reshaping Agriculture." In a complete review of this book, Stuart Chase, writing in the *New York Herald Tribune*, says that Dr. Wilcox has attempted to make agriculture an "exact science."

By applying mathematics and chemistry to agriculture, the author shows that the farm problem in its technical side has unlimited possibilities here in America where we've been asked and been paid "to plow under wheat and cotton," and subsidized "for not raising pigs."

In 1930 eight great staples were harvested on 241,000,000 acres. At a maximum yield as calculated by Mr. Wilcox, the same crop could theoretically be grown on 21,000,000 acres.

Mineral food present in proper Baule units and supplied with fertilizer from Muscle Shoals and water supplied by pumps and wells as well as by irrigation dams, and pests and plant diseases controlled, would make all of this enormous yield possible.

Such laws and conditions are now on record for any intelligent farmer. Farmers are turning to such technical advice all over the world. If "an army travels on its belly," surely a civilization does also and food surpluses dislocate the socio-economic system.

If wheat, cotton, vegetables and meat and poultry can be produced in necessary abundance by a blue-print method applied to agriculture, the obvious conclusion is that a system of distribution and consumer use must be supplied to care for an enlarged unemployed farmer class.

The New Deal under the AAA has gone on a curtailed program, and today for the first time in history, due to drought and this curtailment, millions of bushels of wheat are being imported from Canada. Only a planned program of a largely increased consumption and exportation can catch up with such increased knowledge in rural science.

We opine the question as to whether the new deal is not at fault here—planning for a restricted output rather than an increased consumption?

Thousands need more food, milk, meat, vitamins A, B, C, D—and yet we postpone the day of fuller distribution. The churches might turn to a former food dictator, one an eminent Joseph, right hand man of Pharaoh, and devise ways and means for a seven year surplus to offset a seven year famine.

Forums of discussion of such problems belong in every rural church in the United States now.

They Shall Not Pass

LONG rows of wooden crosses, as far as the eye can see; "sixteen million men killing"; rat-tat-tat of machine guns; whirring aeroplanes booming overhead; tanks, hospitals, trainloads, shiploads of men in brown, white men, black men, red men, yellow men; surcharged excitement; newspapers full of "drives"; "over-the-top"; "U-boats"; "Lusitania"; "cantonments"; "barbed-wire"; and then November 11, 1918 —Armistice Day.

These dead shall not have died in vain. Their ghosts

rise up to point the finger of shame at every civilized nation.

Peace pacts, League of Nations, Pact of Paris, Locarno, all cry out for world peace.

"The world must be made safe for democracy," said our war-time President.

Today democracy must be made safe for the world.

Keep the silent two minutes on Armistice Day and vow a vow: "They shall not pass!"

Pith And Point

"Taxes paid on incomes of \$5,000 or more increased from \$88,599,235 last year to \$109,766,752 this year. Taxes on incomes under \$5,000 dropped from \$14,974,689 to \$12,936,734 for the same period. Less income for those below \$5,000 and more for those above \$5,000. *The concentration of wealth goes on under the New Deal as it did before.*"—James H. Maurer.

"From time immemorial the poorer people had a right to glean in the harvest-fields after the farmer had carried his sheaves, and by this means many families managed to keep themselves in bread throughout the winter. After the field was raked one of the church bells was rung as a signal to the gleaners that they might be in the fields between those hours. A stook or thrave of corn, called the 'guard-sheaf' was left near the gate until the farmer was ready to admit the gleaners." Change in the Farm.—By T. Hennell.

Woodlake Homesteads

Editor's Note: This article which appeared in the September issue of COOPERATIVE SELF-HELP, a magazine published by the United States Government Department of the FERA, describes the situation at Woodlake, Texas, where the Community Church was established in January, 1934, as previously described in THE COMMUNITY CHURCHMAN. It was our privilege to be present and assist in the organization and this is the first rural community sponsored by the Government in which such a church has been definitely organized through the Community Church Workers of the U. S. A.

HOMESTEADERS in the first rural community of the Federal Emergency Relief Administration have gathered their first crop and put away their first supply of home-canned produce, according to reports from Woodlake, Texas, brought back to Washington recently by a survey party sent out by Lawrence Westbrook, in charge of rural rehabilitation under H. L. Hopkins, FERA Administrator.

Heads of families who were to establish their homes in the Woodlake colony took up farm work there last March, most of them leaving their wives and children to come on later.

"WE GET twenty-one fifty a week," these men told the survey party, "twenty-one meals and fifty cents cash." That was actually the arrangement, the relief administrator allowing them fifty cents a week and a ration of groceries, which are cooked by one of the homesteaders. Their families in Houston were maintained on direct relief, which included rent and public utilities, as well as food. Most of the families have now joined their men at the colony. Houses in which they live have been erected at an average cost

of less than \$2,000 each, the size ranging from three to five rooms, with modern plumbing fixtures, brick mantels, and poultry houses for the 250 chickens with which each homestead family is being supplied. The homestead is occupied under a three-year lease, with option to buy at the end of that time on easy terms. The lease price is \$180 a year, and the homesteaders will be helped in paying it by work on community enterprises financed by the relief organization.

THE homesteaders selected from families on relief rolls of the city of Houston include a number of college graduates. The wife of one of these is a graduate of a New York school of nursing. Another homesteader is an architect who spent several years in study abroad and later had charge of both designing and selling of furniture for a large factory at Grand Rapids, Mich.

THESE men expect to develop manufacturing at Woodlake to supplement the living which they make from their farmsteads. The architect mentioned has a patent on a glass-washing machine said to be capable of handling one thousand drinking glasses an hour. A blacksmith among the homesteaders has a patent on a pump that his friends told the motion picture party "you can break a pipe with." The blacksmith has also patented a quick-coupling joint for well-drills.

ONLY fifteen acres are allotted to each family, three acres on which their house and poultry house are built, and twelve acres in a larger tract where the principal crops are grown. This year the larger tracts were in tomatoes and feedstuff. The homesteaders put up more than forty thousand cans of their own tomatoes. Their ribbon cane and corn are among the best in the country, and the cane will give them several hundred gallons of syrup to the acre.

NO CROPS are being grown except such as are needed for the homesteaders' own use, or as can be taken off their hands for use by the relief administration. To offset the deficiency of cash, there is a community work shop, in which the homesteaders and their families make things that they need, and will, it is expected, develop handicrafts and other small manufacturing activities. Doors for the one hundred houses of the project were made in this community shop. Much of the lumber used in the houses was sawed from timber felled on the colony, a small sawmill being leased.

THE colony's farm manager prefers the "white collar" men, or the mechanics from the city, to those homesteaders who have former farm experience.

"ONE OF our men objected to the community plow crew turning his land," the foreman said. "So we let him turn it alone,—and he broke it several inches shallower than I had instructed him. He thought he knew more than we did, because he had farmed before." The inexperienced men follow orders, and their crops this year are superior to the average of the county.

ONE OF the homesteaders has been prominent as a vocal soloist, and community songfests are being built around his leadership. Pianos are being bought by several of the families, and there is a sprinkling of mandolins, guitars and violins.

COMMUNITY gatherings take place in a large log house constructed for the purpose in a 100-acre park shaded by oaks and elms. Within the park are two lakes, from which an eight-pound bass has been occasionally angled. A two-story bath-house of native stone has been built under the trees on the lakeshore.

"MORE play and more good food" is the slogan among the homesteaders. Homesteaders' families will get all the milk they need from a community dairy farm. Both cows and poultry are being purchased co-operatively, with funds supplied by the Self-Help Division of the Federal Emergency Relief Administration.

"ARE THESE folks going to stick it out?" In answer to that question, the farm foreman said: "They have been through the same sort of test that people go through when they go camping. A few days of camping, and you know what your pals are like, and whether you are going to get along. These men have been here several months, with no money, and working from daylight to dark. During tomato-canning, they worked until midnight. They have been away from their families, bunking as best they could in unfurnished houses. They have been through the worst of it. They know what they are bringing their families into, and they like it."

Who's Who

Carl S. Weist, minister of the Community Church at the Circle, Mount Vernon, New York; Vice-president of the Community Church Workers. He is a frequent contributor of poetry to several magazines.

Burriss Jenkins was recently called by Joseph Fort Newton in *McCall's Magazine* "the most original man in the American pulpit today." He is minister of the Community Church of Kansas City. This is the second of two articles on Russia.

Toyohiko Kagawa, of Japan, delivered this address at a convocation of the Agricultural Department at the University of the Philippines at Los Banos. Dr. Pendleton of the United Evangelical Church of the Philippines in introducing Dr. Kagawa, said: "Dr. Kagawa is a hero among common folks."

Anthony Lehner is the director of the Educational Department of the Indiana Farm Bureau Cooperative Association, Indianapolis, Indiana.

Leslie E. Troeger prepared this article about 4-H Club work from the National Committee on Boys' and Girls' Club Work, Chicago.

Emerson O. Bradshaw is secretary of the Christian Education Department of the Chicago Church Federation. This is the second article in a series covering the seven objectives of religious education on display in the Hall of Religion at the Century of Progress.

W. C. Latta is community specialist of Purdue University, Lafayette, Indiana.

W. E. Grove was minister of the Community Church, Tip-ton, Michigan, and in Kansas City in May gave this summary of rural conditions. He lives in South Zanesville, Ohio, and is a member of the Board of Directors of the Community Church Workers.

Benson Y. Landis, New York City, is a secretary of the Federal Council of Churches in the Research Department, and executive secretary of the American Country Life Association and editor of *Rural America*.

Jean Mitchell Boyd is a writer of exceptional imagery and frequent contributor to *The Christian Community*. She lives at Needham, Massachusetts.

Merritt Wimberly lives in Denver, Colorado.

Hazel Rawson Collins lives at Hibbing, Minnesota.

Mary Channell Stevens is a resident of Staunton, Virginia.

Religion and Russia . . .

By BURRIS JENKINS

THE OTHER night in Leningrad I met a man whom I had heard preach in Moscow in 1929, the last time he had been permitted to preach in Russia. His was a liberal but evangelical message. Three of us hunted up his little chapel, which turned out to be a very beautiful room, with fine old paintings on the walls, in an old palace. We were conscious that members of the G. P. U. (pronounced Gay Pay Oo) the secret police, were there watching and listening. We were conscious, too, that this preacher was taking his liberty, maybe his life, in his hands in making that speech to that middle-aged and elderly congregation. We thought it quite possible that next day he would have disappeared and not even his wife and children would know what had become of him. The moment was tense. We could not understand his speech, but an English woman present gave us the gist of it, about such a talk as I myself would make any Sunday in America.

Russia Has Religion

Well, they shut his mouth and once they kept him in prison for a couple of months, but did not kill him or send him into exile. On the contrary, they put the pressure on him and shoved him slowly toward the left, made a thorough-going communist of him, and a loyal supporter of the Soviets. Being a highly trained man, of many years residence in America, although a Russian, a Ph.D. of Columbia University, New York, they gave him a job in Moscow University to teach English and American history and civilization. He said to me, "I think I am doing far more good than in preaching." I asked if Russia would finally shake down to a theistic religion. He replied, "Not theistic but pantheistic. Russia already has a religion, the religion of the five-year plan. It believes that God is law, evolution, human welfare; everything is God." In fact, he went on to give me a statement of what we in America call Humanism.

I FIND the young people over here still calling themselves atheists; and I can't help remembering the day when one of my own boys came home from high school saying, "Dad, I'm an atheist." I replied, "That so? Very interesting. Let's sit down and talk it over." I found that he had awakened to the fact that he no longer believed in a Big Man God who had created the world in six days, but he had a smattering of science, evolution and the like. We defined a few terms, and he soon decided that he meant "agnostic," one who doesn't know it all, a very good thing to be. That is young Russia today. None of them goes to church. All are learning science, a little science, and all are agnostic rather than atheistic. They have smashed the Greek Catholic Church, which was a pillar of the Czarist throne, the thing they set out to do; and they have

done it up brown. Nothing left of it but a ragged old priest here and there, and a few old peasants who make the sign of the cross. Still about one hundred Greek Catholic churches are open in Moscow; and they hold services, with preaching if they wish; but they are not allowed to conduct Sunday Schools, or classes or clubs of any kind for the young. The result is that children and youth have practically all left the church entirely. What will happen to it when the old generation passes? A few Protestant churches still hold services, like the German Lutheran, the only one in Moscow, which I attended; but the same things are true of it. The young were not there. In fact, as one woman said to me, "It is dangerous for them to come."

State Needs Religion

The more thoughtful men of Russia, however, are pondering this matter of a philosophy deeper and profounder than the simple five-year plan. The enthusiasm for that plan has resulted in a fanatical, almost puritan, code of ethics, to be sure. It has made them pay attention to strength of body, cleanliness of life, hard work and hard play. It has taught them to cut out anything that destroys their effectiveness as workers for the fulfillment of that plan; and they have had no time to think that even great material success leaves problems to solve, mysteries of life, dramas and tragedies inside of men and women just as poignant as material poverty and hunger. Some of their leaders, however, have had time to think. They know that an enduring state cannot be sustained without an adequate philosophy, which might be called a religion, is a religion; and although there is little sign of its emergence as yet, still there are a few signs.

THE LENIN cult has greatly decreased of recent years. The people no longer worship him or think of him as an infallible messiah. Stalin stands now almost in Lenin's place, and he is yet flesh and blood, and they see him often. Lenin held, along with Marx, that a state socialism, to say nothing of communism, could not come without a world revolution. Stalin believes that Russia can work out her own plans without revolution in the rest of the world. Lenin now holds the place of "Father of His Country" and his tomb is the most prominent thing in the Red Square, severe in simplicity, but shining in red and black granite. It is opened daily now and I saw Lenin's body, when I could not get to see it in 1929 or 1930. There he lies, almost as if asleep, in that wonderful state of preservation, a little wasted away, but still Lenin. No Madame Tussaud's waxworks about it. They couldn't get away with any fraud. What struck me was that his beard is sandy, almost red, not black, as I had always thought. At first the superstitious people regarded the skilful embalming

as a miracle. Not now. And while they still adore Lenin, it is as a man and not a messiah.

Borrowed Religion

The religion of Russia will be eclectic, when it comes, as come it must, that is, it will take what it finds good wherever it finds it, from Confucius, from Buddha, from Jesus. This professor is right; he is doing more good lecturing in the University and slowly, maybe unconsciously, helping to shape the future faith of Russia. There is a professor in England who wrote an introduction to one of this Russian's books, who is himself writing a monumental work on "Communism and Christianity." I heard him predict that in the long run the religion of Russia will prove to be closer to Jesus than the so-called Christian religion that we western nations all claim. It would be odd, wouldn't it, that this nation which calls itself atheist should turn out to be more Christian than we who call ourselves Christian? Certainly they are practicing self-sacrifice on all sides, kindness to one another, care of little children, consideration for the young. Lady Astor, who hates communism, said that the one thing in Russia which won her completely was the care for child welfare. The Golden Rule seems evident on all sides, if one looks for it, courtesy, kindness, good humor; and this nation wants peace, no doubt of that, not war. They have already learned to give up the idea of world-revolution, and to stick to their own job.

Freedom Still Restricted

WHY do I not wish to mention this Russian professor's name? For obvious reasons. I don't want to get him into any kind of trouble. One has to be careful of any Russian friend, lest any word one quotes go back to Russia to plague him. To be sure, this professor told us that the G. P. U. has been abolished by a law dated July 10, 1934, by which he explained he meant it had been turned into a police body under the Ministry of the Interior, with no judicial powers, no authority to capture, secretly try, and execute anybody. It still has power to imprison for five years and to exile. He said that the reason for the G. P. U. is all gone. No danger of anybody plotting against the government; the revolution is all over. Nevertheless, I'll take no chances. I've heard others say that the G. P. U. still lives, that the Terror is not all gone, that one yet has to be careful of what he says, even to his brother. Nevertheless, some kind of change was made under the act of July 10, probably the beginning of the end, at least, of the Terror.

GREATER freedom is manifest in writing whatever one pleases. This Russian professor writes many books, three this year. Some of his work is written in English, some German, some Russian, some French. He laughed when I asked him which language he thought in, and said he could think equally well, or ill, in any one of these languages, that when he talked or wrote in this or that language, a few minutes only was neces-

sary to get his mind going in the proper tongue, and that in one or other of these countries, he found his brain working in that particular language.

Russia Will Rediscover Religion

Yes, I have little hesitation in agreeing with the Englishman—no harm in giving his name, Professor John MacMurray—who believes that Russia will re-discover Christianity. You can see all about you too many evidences of Russian emotionalism, mysticism, love of art and music and beauty in all its forms, to believe that this people can long remain pagan. (A good deal of paganism in America right now, by the way.) I have been to the theaters here, and watched the reactions of the people. I have listened to orchestras and appreciated the love of music.

THIS Russian professor told me that one incident last winter had done more to cement the people of the Soviet Union and give them a national feeling than the world war or the Revolution itself. Hitherto there had been almost nothing of patriotism, the land is so vast, and has so many divisions. But the sinking of the ship Chelyuskin, leaving 101 persons stranded for three months on the Arctic ice, the anxiety of all Russia for the fate of the castaways, the efforts made by Russian ice-breakers and Russian airplanes to reach and rescue them, had furnished such a period of tenseness, watching for news, hour after hour, day after day, as to weld all the Russias into one. It seems that the 101 had radio sending and receiving apparatus, had built themselves huts and stretched tents, kept school, and listened to lectures from the commander, made a landing field for incoming airplanes by smoothing the ice, until finally everyone, including the baby born there, and a little dog, were successfully carried away to the rescue ships, and brought to Leningrad and Moscow.

Last night I saw the film which tells and pictures the story. I could well believe that the vast crowds lining the docks to welcome the refugees, crowding the stations and even the embankments along the railway, the welcome in the Red Square, and the crowning of the pilots with all honor, welded in a furnace of extravagant joy all these individual hearts in the Soviet Union. Undoubtedly such emotional upheavals can help the birth of a national consciousness. Anyway, one instinctively feels that something has happened, since five years ago, to make a nation out of these individuals, to give a pride of possession of the land and institutions to people who, before that, were never conscious of owning anything on earth. There is something religious in all that, at least something that must ultimately produce or nourish religion.

Will Russia Be Spiritual?

LOOKED at hard-headedly, one must feel that finally these Soviet leaders will gain the wisdom already instinctively possessed by Napoleon Bonaparte, one of the ablest, if most ruthless of men. When he, with his
(Continued on page eleven)

Cooperatives In Rural Work

By TOYOHICO KAGAWA

I AM not a hero, simply a servant. We have many bad heroes in Japan. I don't like to be called a hero, but am rather trying to be a servant of humanity. I like this country so much. Probably some of our fathers came from the Philippines. You can tell by looking at me. I feel at home here because Japan is also an island nation, and I like the Philippines because you still depend on agriculture. I don't like the situation in England and America. When visiting them I found 85% of the whole population of England is in the big cities, and of the population of America 80% is in 450 large cities. Thus panic brings disaster, and millions are out of employment. But where there is a strong agricultural population there is less difficulty with unemployment. Therefore I urge you to stand firm on the soil, and don't go the way of Great Britain and the United States.

I want to propose to you that the way of prosperity, the ideal life in the ideal state, is the Cooperative management of rural life. I have visited many European nations — Great Britain, Germany, France, Denmark, etc.—and found many Cooperative movements. In Canada and in the United States, where cooperatives have not succeeded, more serious panic and depression have come. In Great Britain, because they have partial economic management through the Cooperative Wholesale Society, the effect of the depression and panic has not been so serious as in the U. S. A. The same sort of thing can be said about Denmark. We have had panics in the last twelve years in the rural districts of Japan but if we had not had the Cooperatives we would have suffered greater disasters. Denmark has Producers' Cooperatives, Great Britain has Consumers' Cooperatives, the Non-partisan League in the United States has Marketing Cooperatives, and there are Marketing Cooperatives also in Canada.

India has some Credit Cooperatives.

We need to study the theory and the practices of the Cooperative Movement in Rural Life.

When the city suffers, panic and depression come to affect the economic standing of the rural districts, and we suffer a great deal. After the panic of 1920 and especially four years ago, we had a most disastrous time in the Orient. When the effects of war reach the rural districts, we must reconstruct rural economics. In order to uplift the population in rural districts and cities in Japan we teach them that there is no hope except through Cooperative Societies. The seven kinds needed are Producers', Marketing, Credit, Consumers', Utility Cooperatives, Mutual Aid and Insurance Cooperatives. The Medical Cooperatives come under the heading of Utility Cooperatives, though they might be classed under Mutual Aid.

Rural economics in Great Britain and Germany are backward. They haven't yet touched the basic question. In Japan, on the other hand, we are suffering so much from the problem of tenancy that we face the fact of the necessity of a thoroughgoing solution of rural problems. We have about 6,200,000 *cho* of arable land. A *cho* is the same as one hectare, or 2½ acres. Of this total, about 3,200,000 are irrigated rice fields, and 2,000,000 are dry fields. Only fifteen percent of the total area of Japan is cultivable, and eighty-five percent is mountainous, not cultivated. Our forestry hasn't yet sufficiently developed. We have planted trees to only 2,200,000 *cho* of land and there only sycamore and pines. These planted areas are on the mountain slopes. So the problem of the relation of population to the cultivable area is a very great one, for our population is the densest in the world for its arable land, being 2,752 to the square mile. So I am hoping to solve this problem by the introduction of *Tree crops*.

Hitherto we have irrigated the soil and planted rice, but such cultivation uses the land merely in the *horizontal* dimension while civilization looks to *perpendicular* cultivation. The Empire State Building in New York City is 102 stories high. With such methods of perpendicular utilization of space, we can solve the population question with even a small land space. Therefore we must utilize both the horizontal land also the mountains. *Rice and barley* are typical of *First Floor* cultivation; the fruits which grow on the branches of trees are of *Second, Third, Fourth* floors, and so on as high as the tree grows! *Goats* should be grown under the trees. During the Carnival at Manila, I was told that you have a half million goats in the Philippine Islands. In Japan we have as yet only one hundred and seventy thousand. In Germany there are one million four hundred thousand. When the people face a panic and need food, goats can live on grass and give milk and so enable us to live. *At a lower level* than our land agriculture, in the lakes, brooks, rivers and the sea-bottom, we can cultivate ducks, carp, and various edible sea foods. We need not be worried by the depression if we have food, clothes, and habitations.

I. Producers' Cooperatives

Seventy or eighty years ago Ruskin started the St. George's Guild. He failed. He was too conservative on the land question. If he had faced the rural economic question through rural Cooperatives he could have succeeded. He didn't understand Cooperatives, he hated machines, he didn't want Marketing Cooperatives. We must understand Cooperatives if we don't want to fail like Ruskin. If you organize Producers' Cooperatives there are at least twenty different kinds of gain assured. At present, of the land attached to villages, the possessions and fields of each

farmer are so scattered that each must travel a long distance between his fields. Private ownership in the modern village is so troublesome. Each must take care of his own irrigation, while if they all join a Producers' Cooperative, it is enough for one to go and let the water flow out for the whole village. If not, everybody must attend to the water at the rainy season, everyone do his own management, his own fertilizing, his own water work and his own drainage. and first of all, get the right of cultivation of that spot which he farms. This right of cultivation will be permanent if a Producers' Cooperative is organized with the whole village as a unit.

If they organize a producers' Cooperative with the village as a unit, they can use good machines, open a canning industry, have division of Labor, the factory system, save 35% of the labor wasted in individualistic farming, and use that 35% for other jobs.

II. Marketing Cooperatives

These are needed to sell farm produce to the big cities and to foreign lands. You read of the fight of the northwestern farmers against Chicago profiteers, with guns and gunners. It was a most terrible fight and they succeeded against those exploiters in the big cities. A like situation is found in Japan and everywhere. In 1931 the Wheat Pool in Canada was facing a crisis. You need a good Cooperative movement in the Philippine Islands.

III. Credit Cooperatives

Because farming is not prosperous the big bankers don't invest in rural projects, and sometimes even the government hesitates to do so. Therefore a great need in the rural districts is *Credit Cooperatives*. In Japan we have eleven thousand villages, that is, rural areas inhabited by a population of five thousand or under, fifteen hundred towns, with a population of five to thirty thousand; and one hundred and twenty-six cities, having a population of more than thirty thousand. There are 14,432 Cooperatives in

these districts, with one billion yen of capital.

But without the spirit of sound *Christianity* the management of the Cooperatives is hopeless. Prof. Pendleton has been telling me that the Indian Cooperatives have a dark side, because the managers squeeze the members and get profit out of the Cooperatives. That kind of thing won't do. We must have the spirit of Christ, of mutual aid, of redemptive love, or the Cooperative movement is a failure. I am looking to you in the Philippines to demonstrate this, because you have the religion of Christ. Religion doesn't mean to have only good times. We must prove that religion is good in the rural districts. In Japan we have big Buddhist temples, which look good on the surface, but are bad at bottom. In some places the Cooperative Movement is not successful because the executive committee members are like the Hindu Cooperative managers. We need good characters as leaders of the Cooperative movement. Everywhere I go I ask, do you have good spiritual characters as leaders? If so, your Cooperative movement will be a success.

Agriculture is not merely laws and land; agriculture is the reflection of human hearts on the soil. *Soil and Civilization*, by Whitney, has greatly inspired me. Without the cultivation of the heart, no soil will prosper. We need the cultivation of the heart. Then we can transfer the heart to the soil. Unless you have good characters, no Cooperative Movement will be successful.

IV. Consumers' Cooperatives

In Japan we use 600,000,000 yen worth of fertilizers each year. That is the only way we can support such a dense population on our small arable area. We produce about half of that amount, and have to buy the other half. There are about thirty thousand fertilizer merchants in the big cities and towns. They squeeze us. They are successful merchants, and descendants of merchants! Now we have organized Consumers' Cooperatives, which have been very successful,



"A Drawing" by Mathijs Maris—Dutch Art Institute of Chicago

especially in dealing with the fertilizer question.

We have also the Rice law, fixing the price of rice. The present minister of Agriculture, my dear friend Mr. Goto, has settled the prices, by which fifty percent of the rice is sold at 22.50 yen per koku and the highest price is 32.50 yen. Last fall we had a wonderful rice harvest and if things had been as usual the price would have gone down by this time to 10.00 yen or 12.00 yen per koku. Such fluctuations are very hard on both consumers and producers. The price of rice changes every year in Japan. In 1918 it was 14.00 yen in January and 62.00 yen on August 12th. So now the Minister of Agriculture thinks it necessary to have a standard price regulated by the government.

But unless we have good Consumers' Cooperatives in the big towns, willing to buy farm produce through the Marketing Cooperatives, it is hopeless to have a Rice Price Control Law. It cannot be enforced.

(To be Continued)

. RURAL LIFE

National Rural Life

"**N**ATIONAL Planning and Rural Life" is the theme of the National Rural Forum to be held Nov. 16-19 in Washington, D. C., by the American Country Life Association. Among the topics presented will be the following: the presidential address by Nat T. Frame, of the American Country Life Association; Recent Cultural and Educational Changes by Edmund de S. Brunner, Columbia University; the Farm Credit Program by W. I. Myers, Governor of the Farm Credit Administration; C. J. Galpin, formerly of the Division of Farm Population, United States Department of Agriculture; the American Plan Needed Today, by E. C. Lindeman, New York School of Social Work. Seven informal Round Tables will include: The Church in Town and Country, led by Arthur E. Holt, of the League for Justice to Agriculture; and the Public Library, led by Julia Wright Merrill, of the American Library Association. Hon. H. A. Wallace, Secretary of Agriculture, will give an address on the afternoon of November 19.

THE National Rural Forum will provide the opportunity for any interested individuals, ministers and laymen, to consider some of these important aspects. Further information can be had from The American Country Life Association, 105 East 22nd Street, New York City.

Study Your Goats

"**K**EEPING Milk Goats in India," written and published by John L. Goheen, in charge of Extension service, Sangli Industrial and Agricultural School, Sangli, India, is obtainable from the Agricultural Missions Foundation, 419 Fourth Ave., New York City. The six chapters in this bulletin deal with goats' milk, breeding, feeding, housing, care of the young, and diseases and their treatment. It will prove of value in all parts of the world as well as in India.

Dilemma

BANISHED am I
From river lands
Where sharp bladed corn
Writhes gently
Before the ill-tempered breeze,
Where seared wheat stubble
Bleeds the urchin's foot
But makes a kindly covert
For the gleaning turtle dove.
I am pressed
By a soil-fast mind
To wallow on my belly
In the hot earth
Where clings to checked row
The pungent, weedy odors
Of a boyhood universe
Breathing into my nostrils
Memory of an unbuffeted peace,
God-given,
And mine
Before my frail tilt
With an unyielding world.
The poignant pain
Which pierced my placid soul
In those far days
Has long since wafted
With the dust
That follows ploughmen's heels.
Unnoticed now
The whirr of wheels
And the mad clamor
We mortals make
Toward unsatisfying
Wealth.
Drones ceaselessly
The burdensome question
Through my meatless mind:
Were it not better
To sniff green corn,
To wallow on one's belly
In the crumbly soil
Than to meet
The Reaper
With balanced bank books
When
With his scythe
He hews you down?

MERRITT WIMBERLY

Cooperatives

"**O**RGANIZATION and Management of Consumers' Cooperative Associations and Clubs (with Model By-laws)" is bulletin No. 598, published by the United States government at Washington, D. C.

Worth Fighting For

FROM the issue of the *Christian Advocate* of New York for October 18 I quote:

A statement made by Prof. Edward A. Steiner in *Religion and Life* is:—"A cause is something to fight for, to stand up for: a dogma is something to sit down on."

In the same article which is by Paul Morrison I find this query and answer:—"What Ails the Church?" asked a keen sympathetic Christian layman of an outstanding missionary who had just returned to America after an absence of five or six years. "I have traveled all over the states," replied this missionary, "and I think the biggest ailment of the church is *It really isn't fighting for a single cause.*"

MANY rural communities are sadly split up by the competitive non-cooperative activities of denominational churches burdened with efforts to meet prescribed quotas and maintain standing in connectional relations.

THE unifying of the religious forces, vitalizing of the religious life and raising of the moral standard of the entire rural community is a *CAUSE well worth fighting for*. The rural community church with its definite community-wide objectives of agricultural advancement, home improvement, material, social, recreational, civic, cultural, moral and spiritual betterment, is well adapted under Divine guidance and with thoroughly trained well-balanced rural-minded spiritual leadership, to promote this most worthy cause.

—W. C. Latta.

An Acre A Year

THE people of the Bible were the first to believe in the Bible plan of stewardship—the giving of the first fruits and the firstlings of the flocks and of the herds. This is the idea which is closely followed in the Lord's Acre plan. The plan is gaining in interest. A growth from six churches of three denominations, in two counties, in 1930, to

two hundred churches of nine denominations, in fifteen counties, in 1934, tells the story of the participation in the plan. Churches in many other parts of the country are following it. An increase in the number of contributors and the total contributions to the church is one of the practical results of its use. In one church, 22 primary children from the sale of their chickens bought new hymn books for their church and helped to inspire a vigorous church activity. The Farmers Federation, Asheville, N. C., will give more information about the Lord's Acre plan.

Do We Need A Rural Ministry?

THE Institute of Rural Religious Training at Cornell University, Ithaca, New York, is being held November 8. Among the leaders of the session will be Dean Ladd of the New York State College of Agriculture; J. E. Boyle, professor of rural economics; and Miss Flora Rose, director of the College of Home Economics. The chief subject will be an attempt to begin a full-time training school for rural ministers and leaders at Cornell University. Hugh Moran is a leading spirit in this work.

Religion And Russia

(Continued from page 7)

commission, was devising the Code Napoleon for his new empire, after other matters were disposed of, he finally turned to his advisers saying, "Now, what's to be our religion? Got to have a religion. Can't have a state without religion." The little rascal cared no more for religion than if there had never been a God! but he knew enough to realize that a stable government must base itself upon religion. They told him the Roman Catholic faith was the religion of the French. "All right," he says, "O. K. by me! Catholic it shall be, then." Was Lenin abler than Napoleon? I doubt it. Or Stalin? Hardly. These are able men, but even they cannot resist the rising tide of a nation's inner life, let alone a nation so naturally artistic, emotional, mystical, what we call, in short, in a much misused word, spiritual, as the Russian people.

Cooperatives In Indiana

By ANTHONY LEHNER

IT WAS Edwin C. Markham who said: "The world's greatest need today is bread, beauty and brotherhood."

Upon bread or economic security must rest the foundation for culture or beauty which means an appreciation of the finer and nobler motives leading to mutual understanding or brotherhood, through which we may gain a conception of the Fatherhood of God.

MAY our churches, particularly the rural churches, realize their obligation in helping to solve a social problem, which in its religious aspects can no longer be considered apart from its economic aspects. Let them scrutinize minutely the fundamentals of the cooperative philosophy which forms

and lasting must have three integral parts. First: honest, aggressive leadership with vision. Second: a well defined program or plan built upon sound moral and ethical principles. Third: an informed membership. Lacking any one of the three, any organization must ultimately disintegrate.

GRADUALLY this disintegration began to develop, as time after time one or the other of these principles were disregarded. It was not the fault of any one individual. The task was a stupendous one. Leadership had to be developed from the ranks of those, who had a sympathetic understanding of the problems involved, the direction in which to move had not yet been clearly charted and there was a woeful lack of comprehending the gigantic problems on the part of the membership, who needed information and education.

Rochdale Plan

Mistake after mistake was made, until about 1926 a trio of men stumbled on to the simple and yet so powerful story of the Rochdale Equitable Pioneers, those simple minded twenty-eight weaver philosophers who had evolved a program of self-help and mutual aid, and which was given to the world as the cooperative movement. Here was to be found the inspiration and the information needed to carry on the task. It had the plan or program, for which these farmer economists were looking.

THE economic conditions of Rural Indiana had drifted from bad to worse. The farmer, finally awakened to the fact that he had become the victim of an extremely wasteful system of distribution and exploitation, under which he operated altogether contrary to the sound fundamentals of economics: he had bought on the highest market, which is the retail market and sold in the cheapest market, which is the wholesale market. Finally approaching his problem through cooperation he has been develop-

Home-Coming

Do not grieve if one should go
before
And you are left alone for just
a bit;
God only plans to have your
windows lit
And someone waiting at the
open door.

—Hazel Rawson Collins.

the background for a movement, which holds promise to lead us out of the depth of an economic inferno. Let the churches make the approach to this movement from the lofty conception of brotherhood of men and Fatherhood of God and let other groups approach it from the practical standpoint of economic need for a new and better world.

Program Developed

For the last eight years the Indiana Farm Bureau Cooperative Ass'n., an organization made up of producers of agricultural commodities, has developed a program, which is built upon the principles of self-help through organization and cooperation.

Any organization to be effective

ing a program in which he is reversing the process by the establishment of cooperative marketing associations and cooperative buying associations. Cooperative buying built around the needs of the farmer as a consumer is the immediate function of the Indiana Farm Bureau Coop. Ass'n. It is trying to follow closely the plan of the Rochdale Weavers, who are pointing the way for the establishment of a new economic and social order, whenever we are ready not as farmers, not as workers, but all of us as consumers to accept the cooperative philosophy, which is a real interpretation of human relationship. It brings money into proper relationship to man. It grants one man-one vote, thus assuring economic democracy. It distributes the earnings in proportion to patronage, thus assuring a more sustained purchasing power, which would make financial crises, which are caused by unequal distribution of earnings, forever impossible. It teaches the simple truth that production is for use and not for profit. It adjusts production to consumption.

Impressive Figures

It was the strict adherence to these fundamentals which brought about the development of the Indiana Farm Bureau Coop. Ass'n., which, from a small and insignificant beginning, has developed into an institution, which today gives employment to over one thousand people during a time when competitive business put millions of workers out into the streets. It supplies the needs of over 75,000 patrons, shows a net worth of over \$1,000,000 and has returned to its members earnings amounting to over \$1,000,000.

ALL this was made possible by the determination of a group of humble, hard pressed farmers, who had faith in themselves and their fellow farmers and who are now ready to extend a helping hand to their fellow men in the city to attack earnestly the most gigantic problem of today, economic and social justice for all through the philosophy of cooperation.

Rural Girls Put Best Foot Forward

By LESLIE E. TROEGER

FARM girls were holding their annual style revue in Chicago. Intently looking on were city and rural leaders, a number for the first time. One was a man whose dress and interest showed an appreciation for the nice, worthwhile things of life. His enthusiasm over the fine appearing girls and their poise and self-possession was soon evident.

"It's marvelous," he remarked. "How do the girls afford such fine outfits in these times on the farm!" "Not so difficult," replied his neighbor familiar with the facts.

The explanation soon was forthcoming from the announcer, a well-known state club leader, when she described the outfits and gave their costs. "Oh's" and "Ah's" arose all over the banquet hall. Our friend was no less amazed. "You mean to say these girls make all those pretty clothes?" He was informed they did, every stitch of them except hose and footwear.

"Goodness," he exclaimed, "they look as fine as if they came right out of a show window."

THE four class winners in the revue were announced. Then a tense interval followed waiting for the national champion to be designated.

Naomi E. Shoemaker was the lucky girl to receive the high and deserving honor. Her outfit had fairly captivated the appreciative throng. This 18 year old daughter of a Maryland small dairy farmer, who in connection with her clothing work in six years had carried on projects in canning, floriculture and livestock, won the distinguished honor on a tailored costume made of brown and white wool tweed which cost with all accessories \$21.61. Not quite half of this represented the cost of her coat, skirt and hat, but she saved on the hat by making it of the same material as the coat, using for the ornament a buckle taken from an old brown straw hat. She also made the purse and gloves of wool scraps from a dress of the

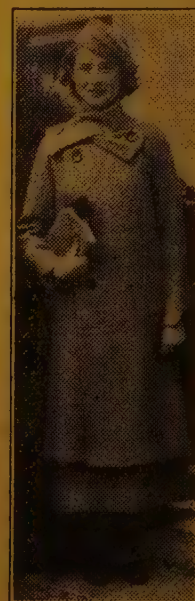
year before, fitting the purse with a zipper from a discarded pocket-book. Aside from club work training her to do such fine things she remarked it had taught her to smile over mistakes in sewing.

A TALL, well-mannered brunette girl, Berniece Hooper from a remote Idaho community, was the national champion's strongest rival. This 17 year old lass modeled an informal party dress of blue chiffon which with all accessories cost \$13.64. It was her "thesis" after five years of club work in which she had specialized in sewing and clothing. An effective feature of her outfit was her belt buckle designed from two old bracelets. Strange as it might seem, she said her clothing projects helped to a better use of the English language through public demonstrations.

The school dress winner, an Arkansas girl, modeled an outfit which cost \$7.54, and the afternoon dress outfit modeled by an Arizona girl cost \$26.40, including a \$6 pair of pumps.

State champions for this year's style revue are now being named and among the first is a Maine girl, Adena Smith, who will enter

Adena Smith



Berniece Houston



Naomi Shoemaker (right)
Berniece Hooper (left)

a wash school dress of Irish linen. It cost \$3.19. Marian Nielsen is the South Dakota entry with a school wash creation which with all accessories cost \$6.42. This girl is 18 and has completed four years of clothing projects.

Bernice Houston of Arkansas will represent that state with a woolen suit for school which with all accessories cost \$16.07.

THESE girls and thousands of others enrolled in 4-H clubs say it is fun to make their own clothes. They admit it is work, of course, but work to an end that brings happiness, the purest kind of fun. It would not be fun, naturally, without the training they receive. In this they learn to know correct colors, materials and styles to suit their particular "type of beauty." Thus the 4-H trained girls enjoy happiness dear to the heart of every girl, that of knowing they may always appear appropriately and smartly dressed for all occasions regardless of their means. And thus whatever tedium there may have been in learning their clothing A, B, C's become the happiest of experiences.

Forty or more girls will enter the 1934 style revue to be held in Chicago early in December in connection with the National 4-H Club Congress. Each is champion of her country and state. The con-

test is conducted by the National Committee on Boys and Girls Club Work in cooperation with agricultural extension leaders.

If cleanliness is next to godliness then it may be said that to be well outfitted is also akin to high and fine living.

A Soldier's Epitaph

Beauty I sought in other days
But war destroyed my flowers;
Now roses grow above my
grave,

Roses . . . and endless hours.

—Mary Channell Stevens.

Objectives Of Religion—Article Two

By EMERSON O. BRADSHAW

THE first objective had to do with a vital consciousness of God; the second, the place of Jesus Christ in a Christian philosophy of life. Much is being said these days to the effect that this is a God-conscious universe. Dr. Edwin B. Frost's conviction that a "supreme Reason prescribes the laws of the universe," seems to be shared by other leading scientists. "What lies beyond," writes Eddington, an English scientist, "is not for us to affirm. We only know that the further we go the less material does 'matter' become, and the greater appears its affinity to what by common consent is described as spiritual."

WHILE religion welcomes these positive reactions of science and profits by them, it has never depended on the findings of science to justify its existence. The truth is, religion is older than science, basing its claims largely upon the demands of human nature itself. Indeed, is it not an integral part of human nature, interpreted by the psalmist as deep calling unto deep.

THE main reason Jesus Christ is at least nominally accepted by one-third of the inhabitants of the globe is because he personally bridges the gap between a God-

Rural Fellowships

A number of study and travel fellowships for special rural training in America are available for American and British missionaries working in British Africa. A statement of the conditions under which these fellowships are awarded can be obtained from the Agricultural Missions Foundation, 419 Fourth Ave., New York City. Any other information relative to agricultural missions can also be had from the executive secretary of this organization, John H. Reisner.

conscious universe and a God-aspiring human nature; for he declares: "The Father and I are one." He was motivated by a program of activity which he personally felt to be God's very own. He scheduled his time in accordance with what he conceived to be the schedule of the Eternal: "My Father worketh until now, and I work."

THE relationship which Jesus established with God was one of love. It involved not only intimacy but ecstasy—a father and son relationship. We all know how real that may become. A deep yearning each for the other. An earnest solicitation each for the good of the other. It is an informal relationship, vital, creative, dynamic. Each constantly aware of the sympathetic and cooperative presence of the other.

IT IS AN understanding relationship; not necessarily one that involves continuous speaking each to the other. The two feel themselves as one in the harmonious silences of nature as well as in the midst of the disorganized crowd. When they are together there is neither day nor night. No circumstance of life can turn out other than for good. They wade dismal swamps, they cross dry deserts together as if all were well. The con-

scious presence, each of the other, makes up for everything.

IT IS A comradeship of life advancing with life. When, "I and the Father are one," each complements, each supplements the other. There is no lack. They are complete each in the other. Hard circumstances may arise, but they will be quickly passed by. Limitations may appear on the horizon of life, but there will appear also ever-widening horizons as "the Father and I" approach the apparent limitations.

AGAIN, this love relationship with the Father implied another great principle according to Jesus' philosophy of life. It implied a love relationship with others. He found that he and the Father could not travel along as one, without including all others in their conscious experience. The second commandment, therefore, "is like unto the first, thou shalt love thy neighbor as thyself." To do this is to live continuously in a kingdom of love where hatred does not exist. Enmity must disappear. Anything, no matter what it is, that harms another hurts "my Father"; it weakens, if not destroys, my relationship with him. When we go to God in the Jesus sense we have to take all mankind with us. Not one person can be left out; even our vilest enemy or the man lowest down in misery and wretchedness. God will not have us unless we include all of them.

THEREFORE, to love God is to love our enemies. To hate our enemies is to hate God, for according to Jesus' interpretation, human life and divine life are one. Rabbi Solomon Goldman, a brilliant Jewish scholar, recently said in substance to a group of Protestant ministers, that according to our Christian philosophy of life you cannot hate a single person or race and still be conscious of a complete love relationship with God. "I and the Father are one." Yes, this may be true, but to capitalize on this oneness and to have power come from it we are told to "love thy neighbor as thyself."

Community Religion and Farmers

By W. E. GROVE

I SPEAK out of a very deep interest and a very close contact with the life of the farmer. I have always been a community pastor and I have always been linked up with a farmer's life. The life of the farmer is not the ideal, romantic thing it has been pictured to be in the past. We hope for it in the future, but it certainly is not that now. The life of the farmer today, for the last four years as I have been in touch with it, has been a cramped and unsatisfying one, spiritually and financially. It has been a life without outlook, especially in the years 1932 and 1933. It has always been a hopeless situation that the farmer has faced. I am serving a church in one of the largest communities in Southern Michigan and have for a number of years. It was the richest agricultural county in the entire United States, and I think I can say to you with truth that not a single farmer has made a single cent in the last four years, that the farmer has produced the raw material, the milk, eggs, his crops, his soil crops, he has fattened his herds, and he has put them on the markets and sold them below cost.

Through these years, it has been the task of the community church to go with the farmers. It has been the task of the community church to strengthen and build some hope and faith into the farmer's year's prospect. Then, as the harvest time has come, the harvest has been brought in and the farmer is face to face with the fact that the return for the year's grueling toil will not pay the interest on his indebtedness, will not pay his taxes, and will not, in most cases, even pay the costs. The community church has been face to face with the problem of moving along with the farmer and holding him to a program of faith and hope and "try again." It has been my experience, over and over again, to try to bring the heart of Christ close up to the mother and father who had not money to pay the doctor bills for their sick child, who

saw their child developing difficult organic conditions and had not the money to call in a physician; who saw their child seriously ill and had not the money to pay funeral expenses and even to buy a resting place for that child. And it was the task of the community church religion to lay the heart of Christ up against the hearts of those mothers and fathers. That is the picture of the economic side of the farmer's life. So it is not the romantic, delightful thing we have been thinking of.

IT IS an actual fact that most of the farms in this prosperous community are mortgaged and most of the farmers have for several years lost hope of paying the mortgage. The only reason the mortgages are not foreclosed is that the state has more ground than it can care for now.

Now for the religious situation. Of course, long before 1929 when the panic settled down over us the religious condition in the rural communities was growing worse and worse. In fact, the religious condition in almost every community where there was no church or where there were two or more competing churches, the power of Christianity waned and became more and more impotent. They had a program of preaching every other Sunday or young people's organ-

Unite Your Churches

Information to help you form a United or Community Church may be secured free.

"Community Churches"
David R. Piper
\$1.00

"How Can Local Churches Come Together?"—Hooker
25c

How To Begin—\$1.00 a Hundred
What is a Community Church—
\$1.00 a Hundred

COMMUNITY CHURCH WORK-
ERS, U. S. A.
1302 Chicago Temple,
77 W. Washington Street
Chicago

ization, but outside of an attempt to form what they called a church school and preaching service once on Sunday or every two or three weeks, that was the extent of the program. There was no plan for Christianity to touch and plan for and provide for the needs of the community. There was no thought of inspiring and encouraging the homes. The program was just a formal preaching, formal church school program, and the result of such program was to separate and divorce the best minds of the rural community from the church. For the most part there was no interest in such a program. Consequently the child in the rural community for a number of years has been growing up without religious training, without being trained into a sincere sense of God or of the divine program. Consequently the religious condition of the rural community is growing less and less potent and more hopeless.

Now, look at community religion. Up to 1933 the farmer became more and more hopeless in his outlook and since 1933 the farmer, in a great many communities has had a great deal of faith in the efforts of the new administration,—that something would come out of it, the proceedings arranged so that the control of organized production would somehow bring the farmer returns. There has been quite a great deal of hope in the arrangement of the control of the production of hogs and corn. Up to the present hour there has been very little hope that has come in appreciable terms to the farmer and if something does not come for the program, I dread to think what will be the condition of the farmers' minds in the next two years. I dread to think what will happen to his faith in government, faith in ordered society, faith in self-control, faith in righteousness and justice. I have had the experience for two years after our community had come to the place where it knew that the harvest of the summer would bring no appreciable returns, of trying to get together that whole community in a community picnic; and I have seen

those farmers and their wives come into a central place on the bank of a lake and have contests through the day and have fellowship together. I have seen them come in with their anxious hopeless outlook, with their despairing outlook on life and forget themselves for a whole day.

NOW that is the farm life situation that the Church of Christ faces today, and the average intelligent farmer is coming to the conclusion that if the religion of Jesus Christ has not a message of value, of comfort, and of health, then the Church of Jesus Christ has been tried and found wanting. It isn't worth investing in, and I think they have a right to feel just that way about it. By the means of barter and trade the community has paid its pledges to the church. That is the way we have kept up the community program of religion and all the while we have had difficulties. We have had a program in the church school, in the primary department, children's department, etc., for the spiritual training of the child and also looking after his social life. Most human beings are so selfish that if there is any social life it is all for the grown-ups. The younger people have a little of their own finding. We have brought reading into the community. Through these years we have planned programs for the young people, for the young married people, and we have especially provided something for the men. The community religion, or Christianity, expressed through a community program has been the one saving element in a great many communities. All the religion that the children of any generation have is what we get over to them. Parenthood brings man closer to God than any other moral or physical act. Communities in which babies are infrequent and unpopular will not progress. Community welfare must begin with parenthood for herein is the one and only stream of humanity. And I have noted through the four years of agricultural depression the one



*"The Sower" by Millet.
Art Institute of Chicago*

central fundamental contribution that brought opportunities and joys and satisfaction to the whole community was the churches' contribution to the child life, to the mothers, encouraging them.

THE community church through these years of desperation has had the problem, and is about to cope with it, of cultivating high ideals of marriage and right marriage relations. The community church has the marvelous opportunity, and how the rural community needs it! I wish we could find some more efficient method of reaching these communities. It would save them if we could reach them.

American Sunday School Union

E. Clarence Miller L.L. D. John H. Talley
Pres. Treas.
Rev. E. D. Parkhill, D. D., Sec'y of Missions.
Philadelphia, Pa.

A national, nonsectarian, evangelical rural missionary agency established 1817.

Affords unsurpassed opportunities to Community Churches for

Practical, constructive missionary work in rural regions of the United States

By means of
UNION SUNDAY SCHOOLS

A Church may assume all or part of a missionary's salary, or the organization of a Sunday School, or may adopt a class, or classes.

Contributions should be sent to
REV. W. W. JOHNSTONE, D. D.,
Superintendent of Lakes District,
189 West Madison St., Chicago

The Story of Service

Rural Church Success

A steady improvement in goodwill and community spirit has become one of the conspicuous changes wrought by the community church idea in the rural area in which the Community church of Reading Center, New York, is located. A high level of church attendance is worthy of mention. Extensive repairs have just been made upon the parsonage. The church building which is used for worship has been re-modeled and modern pews installed. One of the buildings has been adapted for recreation and volley and basketball. The Community church grounds have been greatly improved and plans for landscaping are afoot.

Intellectual interests have grown. From this little community country church nine young women and four young men are at present in colleges and universities and two young people have become effective executive officers in the CCC. The Men's Club is widening its effectiveness and interest by becoming a discussion group as well as a social group. The church school is going forward with increased interest and numbers. Wayland L. Beers has been pastor of this thriving rural church for the past six years. Mrs. Beers is leader of the Junior church.

Studies

Paul Hastings, minister of the Partridge Community Church, Partridge, Kansas, for five years, has left the church to continue his studies at Garrett Biblical Institute, Evanston, Illinois.

Only Church Wins

The new minister of the Federated church at Parma, Michigan, is Wayne H. Fleenor. The membership consists of Methodists, Baptists, Presbyterians, Congregationalists, and this is the only church in a village of 600 people. An active community program has been planned.

Laymen Form Town Merger

Three years ago a group of progressive laymen in Lost Nation, Ia., with a determined desire to better the religious life of their community, circulated a petition recommending the federating of the Reformed and Methodist churches. A union Sunday School had already been operating successfully for a number of years. R. W. Gilbert who was called as the first pastor of the new Federated church, serving for two years, has now taken up his studies again at the University of Chicago. B. H. Cheney is the present minister. The membership is about 150.

Dedicate Building

The new Community Church building just completed at Conesus, New York, has recently been dedicated. This new \$4,000 building replaced the church structure destroyed by fire about two years ago. The special morning dedication service was followed by a dinner at the church, with another service in the afternoon. Guest speakers included: Claire Morgan, of Coshocton, former minister of the Conesus Universalist church which is now a part of the Community church; and two former pastors, Roland Dutton, of Elmira; and Roland Wendel, of Rochester. L. Thelbert Cagle, a student at Colgate-Rochester Divinity School, is the present minister.

Resigns For Rural Work

Gilbert Counts, pastor of the Parkwood Congregational Church in Lakewood, Ohio, resigned his pastorate the first of October and expects to retire to the country at Harrisonburg, Va., for the present, because of the health condition of one of the members of his family. He will close his work the first of the year.

Mr. Counts has been pastor in Lakewood for the past three and one half years, and has experienced a very rapid growth in the church, and especially been an effective leader among the young people. His church has one of the strongest

young people's societies in the city. The church while under the Congregational denomination has served the community and the religious life of the people as a Community church.

His former pastorate was at Chagrin Falls, Ohio Federated Church, where he built a religious education and social plant which cost \$80,000. The church is an outstanding federation in the state of Ohio. He also served the Federated Church in Wellington, Colorado, for five years. This was a federation of four churches. The story goes that the four churches were receiving \$1200, home missionary money to support three pastors on the field. The laymen grew weary of the competition and asked that the ministers resign. The laymen then formed a federation of the four churches, which has been working in a splendid way for more than 20 years.

Mr. Counts has been a member of the Board of directors of the Community Church Workers since its organization in 1924.

Anniversary

W. C. Latta, consulting specialist, of Purdue University Agricultural Extension Department, will speak at the fifth anniversary of the Community Church, Sunman, Indiana, of which David F. Warner is minister.

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

105 East Twenty-Second Street,
New York City

A Rural Community Parish

Out in La Salle County, Illinois, north of the Illinois River, in a rural section with land that is second to none in fertility and among a group of people whose standards of living are in keeping with their farms, is a parish of three community churches. One of these is located at Prairie Center, the second at Harding and the third at Serena. All are in small unincorporated country villages, making this strictly a rural community parish. The churches are served by Jesse A. Iwig, who lives at Harding.

The Harding and Prairie Center churches are under the supervision of the Rock River Conference of the M. E. Church. However, representation on the local boards is not limited to the members of the Methodist Church. The Serena church is independent of any denominational affiliations.

It is the purpose of these churches to provide in their programs for a part in any enterprise that is for the welfare of community life. To accomplish this there is close cooperation with other organizations and groups, including the Farm and Home Bureaus, 4-H Clubs, Boy Scouts, Girl Scouts and the public schools. Prairie Center has the second largest 4-H Club in the county.

A Community House occupies the lot next to the church in Harding. Here folk gather for recreation and inspiration. The building is owned and operated by the community and provides ample facilities for

indoor sports and social gatherings. For those who have dramatic ambitions the large and well equipped stage provides opportunity for expression. During the winter months a roller skating rink is operated every Wednesday and Saturday night with an average of one hundred skaters enjoying this form of recreation. From November first to the fore part of May this building is in use four or five nights of every week.

The one purpose of the three churches is to serve the community. Denominational creeds are never mentioned. There are in this territory of nearly two hundred square miles two Norwegian Lutheran churches. The Catholics go to neighboring towns for their worship. However, the folk who worship in these other churches are always ready to join, with the two hundred and seventy-five families who make the community churches their home, in the community program and all work together in harmony to make this a fine place to live.

Richard E. Shields, executive secretary of the Community Church Workers, spoke at the community meeting and showed slides of Community churches in Serena on October 30, and assisted in writing the constitution of the Serena Church.

Resigns

R. E. Wicker has resigned from the pastorate of the First Community Church, of Columbus, Ohio. Mr. Wicker has been ill for months but is sufficiently recovered to accept appointment as pastor in the Methodist Church, South. He plans to take another church in his beloved southland in December.

A United Church Succeeds

Religious Emphasis Month is being observed during November at the United Community Church, of Castile, New York, of which Henry W. Stevens is minister. The purpose is to emphasize those things that contribute to Christian living, such as the rededication of lives to Christ, more thoughtful Bible reading, prayer, and the application of Christian principles to the present social ills. This month offers a significant opportunity to the church.

The Church and Community Leadership Training School will be held for six weeks beginning November 8. Courses will be given by Mrs. Willard Crane, of Perry, N. Y., on the psychology of religion and by Earl Bannister, scout executive of Genesee Council of the Boy Scouts, of Perry, on work primarily interesting to fathers of Scouts and all men interested in boys' programs. Mr. Stevens will teach a course on the Bible. Last summer this church conducted a very successful Vacation Church School under the leadership of Miss Alice Loop, of Rochester. The faculty members were all trained teachers and the enrollment was one hundred, with a splendid continuous attendance.

Eleven Years

With enthusiastic spirit and an audience that "looked almost like Easter in spots," the Longview Community church, of Longview, Washington, of which E. H. Gebert is minister, began its twelfth year following its recent eleventh anniversary celebration.

THE WORLD'S SUNDAY SCHOOL ASSOCIATION

SUPPORTS

G. Baez Camargo in Mexico.
Chester S. Miao in China.
Rodolfo Anders in Brazil.
Sheikh Metry S. Dewairy in Egypt.
Levon Zenian in the Apostolic Church of Armenia (Palestine and Syria).
and other leaders of religious education in 36 countries.

The World's Sunday School Association—interdenominational, international and interracial—is fully accredited by Community Church Workers of the U. S. A.

Contributions from churches, Sunday Schools and individuals are greatly needed. Write for free folder—"The A B C in Sunday School Work Around the World."

ROBERT M. HOPKINS,

General Secretary
World's Sunday School Association,
51 Madison Ave., New York City

WORLD UNITY

At a time when the Peace movement has become divided along lines of economic and social policy, and the public opinion aroused by the War seems at low ebb, World Unity Magazine continues to stand firm for the ideal of a civilization reflecting the brotherhood of man.

Every issue contains articles by international scholars on some aspect of world order: cultural, religious, legal, political and ethical. World Unity is creating a contemporary literature of invaluable aid to the lecturer, student and man of affairs. Annual subscription \$2.50. For churches and libraries, \$2.00. Special offer—three months, 60c.

WORLD UNITY

119 Waverly Place, New York, N. Y.

Liberty College

In El Salvador, C. A.

carries on educational missions to a needy people. Its work has been investigated and endorsed by competent people sent out from the United States. Dr. and Mrs. E. L. Humphrey have spoken in many community and federated churches, and many of these churches contribute. Write for particulars to

REV. E. H. GEBERT

American Representative

Liberty College

Longview, Washington

Religious Digest

A Dream In Fields And Silos

By T. Otto Nall

IF you visit the Saline Valley Farms, near Ann Arbor, Michigan, it is safe to predict that you will watch the packers in the canning plant, processing vegetables and meats. You will look into the clean, spacious barn, topped by its twin silos, and there you will pet jumpy young calves and laugh at greedy little pigs. You will drive through the newly planted orchards, and near the truck gardens, and beside the picnic grounds on the shore of the man-made lake. You will hover over the pens of cheeping little chicks. Then, if you are lucky, Harold S. Gray, the young man who has made this dream of a farm come true, will tell you how he happened to do it.

"All this," said Mr. Gray, as he took in most of the five hundred acres in a great arc of a gesture, "came out of my war experience. I dreamed about it a good deal during those months I put in behind prison bars as a conscientious objector during the great war. Back of our experiment we have three major objectives — economic security, a higher standard of living for those on the land, and democratic ownership and control.

"So far I have furnished all of the capital for the purchase of land, building and equipment. I own all of the stock of the corporation, and consequently have a rather complete control over the actions of the corporation. But that situation will continue only until we get the enterprise on its feet. In the meantime the group, largely working through an executive committee made up of the heads of departments, meets each week to discuss and decide upon applications for membership, questions of discipline, the advisability of making new investments of capital and general matters of policy. As soon as we have an income equal to expenses, it is my plan to turn over all my stock to the group, in return for a note covering my investment. After that, though I shall have but one vote like any other member, I shall

do my best to get the group to use any surplus toward expansion, that we may pass on to others the same security and the same standard of living we have achieved for ourselves.

"We're establishing a picnic ground here beside the river. We hope that the public will use it. We know that our own people will. They like to play together; in fact, we're building up quite a program of recreational features, all of them suggested by the members of the community themselves. We're developing a program of education, too. We have about a dozen children of school age in our community. For the present we send them to the consolidated school in town, but we hope soon to have our own teacher and school here. Then we can add to the usual courses some others that will make our children better members of our community. Democracy requires—"

Do you wonder that I was thrilled by this dream in fields and silos come true?—*The Epworth Herald.*

The Rebirth Of A Country Church

By Forrest Cleburne Weir

NO longer than a year ago, First Church, Bethany, Connecticut, was on every count well under the average for the town and country churches of the state. But within the space of one year, the average has been far outstripped. The budget has been trebled; church membership and church attendance has increased fifty per cent; an entirely new curriculum has been adopted; a new staff of teachers has been secured; a live young people's group has come into being; the beginnings have been made on an adult program extending beyond the sermons and the worship of the church; and a trained choir leader has been placed in charge of the music.

Bethany is a rural town with a population consisting partly of poultry and dairy farmers, and partly of business and professional people who commute to New Haven.

First Church is one of the oldest in this vicinity, having been organized in 1763.

When the executive committee invited me to supply the pulpit for the summer, it requested me to study the parish with a view to determining what kind of program might be developed. After a two months' survey, I called the committee together and reported an outline of needs for which I thought the church should make provision.

The central feature of our set-up is an Activities Committee which has the power to build, administer, and supervise a comprehensive program for all ages and interests represented in the church and its constituency. We are attempting to

Hope

AND when the night was gone, I saw from the eastern window the morning star flaming like a candle on the altar of the dawn. Near by, a hidden bird sang an age-old canticle to the rising sun.

A TENDER wind played on the heart strings of the pines. It seemed strange that in a world so beautiful there should be a place for bitterness and for hopelessness. Suddenly, the shining star—the singing bird—the gentle wind—became more than mere things of loveliness. They were a pledge, as the rainbow had been a pledge long ago when the world was new.

THEY were a pledge that bitterness is but a shadow that will pass as all earth's shadows pass. And they were a promise that somewhere, some time, the eternal dream of a life happier than this will come true, and we shall go faring on beyond the daybreak and the morning star.

—Jean Mitchell Boyd

correlate special activities with the central program through sub-committees. For example, the high school group has an informal Sunday evening program consisting of discussions, special speakers, informal worship, and a social hour. One feature of our program reaches out beyond the immediate constituency of the church. It is a monthly Sunday evening forum. We use this not only to discuss social issues of community and national scope, but also to crystallize community opinion on a specific problem. Leadership training has developed as an inherent part of our total enterprise.

The distinctive features of our procedure thus far may be summarized in three statements. (1) We have tried to deal with the actual situation before us. Our organization preceded our program, but the type of program we had in mind demanded that we first secure the needed machinery for developing it. (2) We have used unhurried discussion to clarify all points not understood, to meet objections, in short to allow the church to make the project its own. (3) We have not hesitated to call upon outside assistance when we needed it, but the main part of the work has been done by our own members. The pastor has stood ready at every step to offer guidance, but he has imposed nothing upon his congregation. Every action taken has been a group decision.

This procedure has worked in our situation. Within a year the church

has been changed from a supply appointment into a live community project.—*International Journal of Religious Education*.

No Oranges For People

Farmers, Where Are We Going?

By George A. Nelson (Issues of the Day, No. 5). Chicago: Socialist Party National Headquarters, 10c.

"The Brain Trusters seem to think that everybody starts out the day with grape-fruit, bacon and eggs, toast and coffee," George A. Nelson, Socialist candidate for governor of Wisconsin, states in this new entry in the party's "Issues of the Day" series.

However, "there are millions of people who have never seen an orange or had milk to drink since they were babies. Share-croppers in the south get fresh meat two or three times a year, in good years. Lettuce, tomatoes, celery and other fresh vegetables are absolutely unheard of in thousands of milltowns and even in some farm regions. Sow belly and beans is a lot nearer the American idea of a good meal than most people seem to think."

Nelson cites figures to show that with the good crops of 1929, America had plenty of grain, potatoes, bacon and lard, but was three billion gallons short of milk, a billion dozens of eggs, and had only half enough butter and meat. With this condition existing, he takes up one by one the measures devised to "help" the farmer under the

Hoover and Roosevelt administrations, and suggests specific changes for the future.



EXALTING

the musical taste of Church congregations, "Inter-Church Hymnal" attains a new level of value both musically and mechanically. Its beauty and sturdiness match its power and appeal. Its price is the lowest of any comparable book. Why pay more when you can't buy more value?

Christian Usage the Arbiter

Over 10,000 churches and 650 members of the American Guild of Organists were consulted in choosing the hymns and the tunes.

"Aids to Worship" Section, Albert W. Palmer, D. D., President, Chicago Theological Seminary, Editor—100 pages—a golden Treasury of devotion.

MAIL COUPON TODAY for returnable sample. Every pastor, choir director and church music committee should know the unique features and spiritual appeal of this outstanding hymnal. Prompt and courteous service.

New Low Price, \$75.00 per 100 not prepaid.

Ask for **FREE Finance Plans**, which show you how to get new books without added budget outlay.

Biglow-Main-Excell Co.
5705-81 West Lake Street, Chicago

We need new Hymn books. Please send **FREE Finance Plans** and returnable sample copies of "Inter-Church Hymnal" containing the hymns of 10,000 churches.

Official
Name Title

Address

Church and
Denom.

Pastor Supt.

Partners in Play

To offer activities which young men and women can enjoy together is the purpose of this booklet. Games—parties and socials—dances—hikes and outings—swimming and water sports—arts and crafts—music—drama—discussion groups and study clubs are all presented, together with principles involved and the organization and administration of the program.

Price \$75

**National
Recreation Association**

315 Fourth Ave., New York City

THIRTIETH YEAR MAINE SEA COAST MISSION



Undenominational. Ministering to social and religious needs of the people living in isolated places on the coast of Maine.

Depends entirely upon voluntary gifts for support.

Commended by Community Church Workers of U. S. A.

Address
REV. ORVILLE J. GUPTILL
Superintendent
24 Ledge Lane Avenue
Bar Harbor, Maine

Lingnan University

(Canton Christian College)

Canton, China

CENTER for higher Christian education for South China. Serves a population of 50,000,000. . . . Undenominational. Capstone of education for all missions alike. . . .

Comprises: Model Primary and Middle Schools at strategic locations, and a University, including colleges of Arts and Sciences, Agriculture, Business, and Engineering. . . .

Unique measure of Chinese financial support, which carries entire budget of Primary School and Colleges of Engineering and Business, and much the larger part of all other divisions. . . . Ideal of international cooperation for Christian ends.

Recommended by the World Service Commission of Community Churches.

TRUSTEES
150 Fifth Avenue, New York City

Mr. Fleming H. Revell, Jr., Treas.,
AMERICAN MISSION TO
LEPERS, INC.

Room 1118-B: 156 Fifth Ave., New York

Yes, I am willing to give something, toward the relief of lepers, so that none of the patients need be turned out of the hospitals!

I realize that the need of support is urgent—after four years of depression.

I am happy to enclose \$..... to help the destitute and suffering lepers.

Name

Address

MISSIONARY EDUCATION MATERIALS

Books

Maps

Plays

Pictures

And other teaching materials

Interdenominational publications of the highest educational standard. Write for free catalog.

**Missionary Education
Movement**
(Friendship Press)

150 Fifth Ave., New York

Inquire About CHRISTIAN UNITY IN ACTION

Under the Auspices of the
**Board for Christian
Work in Santo Domingo**
at their office

254 Fourth Ave., New York City

An undenominational evangelistic, medical, educational and social service to a foreign but nearby people; endorsed by all who know it.

Save the Children

Today's privations are cruel to children and imperil all their future welfare. The Save the Children Fund of America is bringing new hope to thousands of pitifully needy children in the southern mountains.

Has hearty support of state health and educational departments.

Projects providing direct contact with field available for churches and church schools.

Send checks to

SAVE THE CHILDREN FUND
156 Fifth Avenue, New York, N. Y.

(Member, International Save the Children Union)

Near East Foundation

2 West 46th Street, New York

A non-denominational organization which demonstrates and adapts to Bible Lands the best of American experience in health, rural betterment, leadership training, religious cooperation and child and community welfare.

Sends trained personnel to work with the people of Palestine, Syria, Bulgaria, Albania and Greece.

Supported entirely by voluntary gifts from individuals and organizations.

Administers trusts, legacies and annuities as specifically designated.

Endorsed by the 1932 Convention and included in the approved list of benevolences of the

Community Churches

Announcing - - CHARACTER

A new magazine in a new field. Brings to you in usable form the best thought and research in the field of character building. Invaluable for teachers, leaders and students.

Five issues yearly; first issue, Sept.—Oct. Subscription price, \$1.00 per year. Please mail your order early, as issue will be limited. Just place one dollar (currency, money order, check) in envelope and mail today to

CHARACTER

59 E. Van Buren St.
Chicago, Ill.

Published by
The Religious Education Association

THE CHRISTIAN COMMUNITY

A Journal of Community Religion

**MERGING
THE CHRISTIAN
And
THE COMMUNITY
CHURCHMAN**

Three Years \$2.50

"Read from Cover to
Cover."

We wish to have samples..... ☐

I want every issue, here's my dollar..... ☐

More power to you—send five subscriptions as gifts as attached. \$5.00 enclosed ☐

Send my minister the paper regularly. He ought to have it. Enclosed \$1.00..... ☐

I am too busy to read. Take my dollar and send subscription to..... ☐

..... Here it is ☐

Name

Address

Issued Twice a Month (Except Summer) \$1.00 per year

THE CHRISTIAN COMMUNITY

Richard E. Shields, Editor

1302 Chicago Temple

77 West Washington Street

Chicago, Illinois